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Thoughts on the character of our REVOLUTIONARY PATRIOTS, suggested by  
a perusal of *Wirt's Life of Henry*.

The American Revolution is distinguished from any other event of a similar kind recorded in history, by a number of particulars which deserve serious consideration. It originated, not from any violent and transient effervescence of feeling, but from principle.—The war which arose from opposition to the claims and pretensions of the British Government, was a *civil* war; yet its annals are not stained with the record of that exasperated hostility which has usually characterized wars of this description.—The people were for a considerable time free from the restraints of law; yet they lived, save when assaulted by the enemy, more securely than under most regular governments. The leaders, both civil and military, entertained no designs of ambition hostile to the liberties of their country; and when their great object was accomplished, retired to the scenes of private life. And finally, after solemn and mature deliberation, a constitution was adopted, by which equal rights are secured to every citizen.

No intelligent person can compare this event, or rather this series of events, with the revolutions in either ancient or modern times, and not be struck with the difference. The changes going under this name with which we are best acquainted, are those of England and France. We may see with our own eyes the very different results, by looking at the present state of those countries. An able dissertation on the causes of these variations, would be a very acceptable present to the public. We hope, that some competent hand will un-

dertake this work. Neither our time, nor the nature of our Journal, will allow us to engage in political investigations, even had the course of our studies prepared us for them.— Yet we have our opinions on some points involved in this enquiry, which it may be well to offer to the consideration of our readers.

Whatever might have been the spirit of some adventurers, who came to this country, shortly after its discovery, the great body of settlers were not enticed hither by the love of gold, and the hope of wealth. They sought, in the new world, an asylum from intolerance and oppression; where they might worship God according to the dictates of conscience, without incurring fines and forfeitures; or suffering by the iniquitous practices of the *star-chamber*, and the villainy of informers. If, as has been said, our Adam and Eve came out of Newgate, it was because the tyrants of the day had crowded that prison with the best men of their nation. As might have been expected, our forefathers brought their principles with them; and transmitted them as a most precious legacy to their children; and they to theirs, in successive generations. It was the descendants of these men, who accomplished the glorious work of the Revolution. They had learned, through principle, to obey the laws of their country; and of course needed not the pomp of Executive dignity, and the power of a strong government to preserve domestic peace. They had been disciplined, under the influence of religion, into habits of self control; had learned to lay restraints on those passions which mislead men from the paths of virtue and true honor; and were able to resist temptations which would have been too strong for the vicious and irreligious.

These facts serve to account for those events which distinguish our Revolution from all others; and show the reasons why it was so honorably conducted, and so happily terminated. It is not denied, indeed, that there were many loose, irreligious, and vicious men engaged in the cause. Yet, happily for them, and for us, they felt the diffusive and powerful influence of religious principle, and were thus preserved from bringing disgrace on themselves, and doing mischief to their country. Had the interests of the state, and the rights of the people been committed to the protection of a corrupt population, and unprincipled leaders; instead of rejoicing, as we do, under the genial influences of rational liberty, our Revolution would have terminated, as others have done before, in an iron-hearted despotism; and we should now be “hewers of wood and drawers of water” to a privileged race of *royal* and *noble* tyrants. Some fierce and daring spirit, raised by



the storm which then agitated us, would have set down on a throne, and swayed his sceptre over the land—or foreign enemies would have prevailed, and he whose memory is now venerated as the father of his country, would have been stigmatised and punished as a traitor.

Should any one deny the justness of these remarks, it will be incumbent on him to account, on sufficient causes, for the event under consideration. The facts, which we have adduced, are abundantly supported by historical evidence. A volume would be necessary for the detail. We can here mention only a few particulars: and it is with great pleasure that we refer to the *Life of Henry*, recently published, for evidence on this very interesting subject. We much regret, indeed, that the accomplished author of this work, had it not in his power to make his readers more familiarly acquainted with the private sentiments, and inmost feelings of that illustrious Virginian. We should have been most highly gratified by the publication of many such letters as that addressed to his daughter. We have, however, in the history of the man, enough for our present purpose: because, it is evident that his mind was strongly under the influence of religion; and that he made use of the religious feelings of the people, for the purpose of producing the most powerful effects of his oratory. Any one who, with the writer of this article, distinctly recollects the manner of Henry, recollects that he very frequently made appeals to the Deity, and quotations from the scriptures; but not, as is common now, with levity, and abortive efforts to be witty. On the contrary, he never adverted to these awful subjects, without indicating in the whole expression of his countenance, and in the tones of his voice, the deepest solemnity. So powerful, indeed, was this exhibition of feeling, that all among his auditors, who had in their bosoms any elements on which the orator could operate, were made to sympathize with him; and were subdued and awed, and overwhelmed by the majesty and glory of the divine attributes, momentarily at least recognized by them.

These remarks seem to afford an opportunity for offering a conjecture respecting our illustrious countryman, which appears to us worthy of notice. It is not a little extraordinary that a man suffered to grow up as Henry was, without intellectual discipline, should at once, when opportunity offered, burst on the world as an orator of the highest order; that he should come, without previous indications, like a water spout on the mountains, that in a moment pours down a torrent which bears, rocks and trees, and every thing before it—Hen-

ry, it seems, was a diligent and careful observer of human nature. Much that he knew was learned by the study of his fellow men. Now at the time when the character of his mind was forming, there flourished in Hanover, one of the greatest pulpit orators that this or any other country has produced—We mean the celebrated DAVIES. The aged, who sat under his ministry dwell without wearying on his varied excellencies as a man and a minister. But we have no need of oral testimony. His Sermons are his monument. Let the reader bear in mind that Davies died before the age of forty; that the Sermons are mostly posthumous publications, left by him as rough draughts made for his private use; and it will at once be acknowledged that the author was no common man. Is it unreasonable to suppose that such a lad as young Henry is described by his biographer to have been, attending the ministry of such a man as Davies, derived much benefit from studying a living example of exalted excellence? It seems to us probable that Davies was to him in place of Demosthenes and Cicero; and that it was the eloquence of the preacher, which stirred up in the mind of the future orator of Virginia, those strong feelings, which taught him for what he was formed, and brought him forth for the welfare and honor of his country. It is well known how a man of lofty genius can work on a kindred mind, and rouse it to all the energy of ambitious rivalry. Homer called forth Herodotus; and he again Thucydides. Thousands of similar instances might be adduced. It is not improbable that our Davies had a like influence on Henry. If we are not misinformed, the *Orator* has been heard to speak of *the Divine*, in such terms of warm admiration as betokened a deep sense of obligation.

But to leave this conjecture—We offer our thanks to the biographer of Henry for the record made by him of the religious tendency of the orator's mind. But this is not a solitary case. The same tone of feeling was general. Of this we have decisive evidence in the writings and speeches of the day. If we thought that the youth of our country were as conversant with these subjects as they should be, we would let the matter rest on this general assertion. But much of the very, *very* little time that is employed in reading, is wasted in whimpering over scenes of fictitious distress, or in studying characters as they are exaggerated and distorted in the *historical novels* of the day; instead of being devoted to the study of the particular history of our own country. In confirmation of our assertion, then we would refer to the Declaration of Independence. In the beginning of that Instrument, an appeal is made to the God of nature.—And it concludes with these re-



markable words: "And for the support of this Declaration, *with a firm reliance on the protection of Divine Providence*, we mutually pledge to each other our lives, our fortunes, and our sacred honor."—A year before the publishing of this declaration, the Old Congress—Honored be its memory!—appointed a day of humiliation, fasting, and prayer to Almighty God "that the colonies might be ever under the care and protection of a kind Providence, and be prospered in all their interests; that America might soon behold a gracious interposition of Heaven for the redress of her many grievances, &c." On this subject, Ramsay, one of the best of our historians, has remarked that "Since the fast of the Ninevites recorded in Sacred Writ, perhaps there has not been one, which was more generally kept with suitable dispositions, than that of the twentieth of July 1775. It was no formal service.—The whole body of the people felt the importance, the weight, and danger of the unequal contest in which they were about to engage; that every thing dear to them was at stake, and that a divine blessing only could carry them through it successfully. This blessing they implored with their whole souls, poured forth in ardent supplications, issuing from hearts deeply penetrated with a sense of their unworthiness, their dependence, and danger; and at the same time impressed with an humble confidence in the mercies and goodness of that Being, who had planted and preserved them hitherto, amid many dangers in the wilderness of a new world."—To this specimen of the feelings and sentiments of the most illustrious body of men that ever adorned this, or perhaps any other nation, we will add an example or two from the biography of him, to whom all hearts were turned in the hour of extremity; who is regarded by the world as an ornament to his country and to his species; and who has bequeathed, as one of his best legacies, an example for the instruction of generals, statesmen, and citizens. In the most interesting scene ever exhibited on this continent, the resignation of the supreme command over the armies of the United States, Washington, addressing the President of Congress, declared that "he accepted of the office with diffidence in himself, but with confidence in the *Patronage of Heaven*; and that his gratitude for the interposition of Providence increased, with every view of the momentous contest." Towards the close of this address, he used the following words "I consider it an indispensable duty to close the last solemn act of my official life, by commending the interests of our dearest country to the protection of Almighty God; and those who have the superintendence of them, to his holy keeping." The President of Congress, in his an-

swer, re-echoed the sentiments of the illustrious soldier, in terms deeply affecting.—On entering upon a new office, that of President of the United States, in his address to the Senate and House of Representatives, he offered “his fervent supplications to the Almighty Being, whose providential aid can supply every human defect, that his benediction might consecrate to the liberties and happiness of the United States, a government instituted by themselves, for those essential purposes.” These are a few of many expressions, made by the father of his country, of the pious tone of his feelings. And we all know that Washington made no theatrical display; no parade of profession; no annunciation of sentiments, which he did not entertain.

Our limits forbid a farther detail; or we could easily show that Hancock, and Adams, and Jay, and, in general, the worthies of that day, cherished the same deep sense of religion. We are verily persuaded that, take our revolutionary patriots for all in all, the records of history do not exhibit such another constellation of worthies. Their talents, their firmness, their purity, and their willing sacrifices to the honour and interest their country, place them,

*Above all Greek, above all Roman fame.*

In all the ardour of war; in the midst of the fiercest flames of civil discord; and in the triumphs of victory, they remembered that the Most High reigneth among the nations—This sustained them in difficulties and defeats; and restrained them in the hour of success. When danger stared every one in the face, and the holy cause to which they were devoted, seemed to be threatened with ruin; they remembered its justice, looked up to Heaven, and took courage; and when the trumpet sounded the notes of triumph, the fear of God inspired moderation, and prevented excess. It was thus that they laid the foundation for the glory and happiness of their country. Let statesmen of the present day study their character, and imitate their example.

We are the more disposed to insist on the subject, from having noted in some instances, what we take to be a dereliction of some of the best principles of the founders of American freedom. We have witnessed strong expressions of the sentiment, that genuine love of liberty, can scarcely exist in association with fervent Christian Piety; and that men must show that they are sceptical, in order to prove themselves good republicans. It is mortifying to see persons, who doubtless are sincere in professing attachment to liberty, thus



unintentionally coinciding with its bitterest enemies. The advocates of royal prerogative, and arbitrary power, are continually endeavouring to associate the objects of their most sincere veneration, with religion. *The throne and the altar!* has been the cry, for many years incessantly repeated. Why? Because it is known that religion addresses to us the most powerful motives; and excites in the bosoms of its votaries the deepest and loftiest feelings. The truly pious will suffer any thing rather than violate their consciences; will renounce any thing, rather than forego their hope of everlasting life. Such omnipotence is there in religion, when in full possession of the mind, that it draws every thing into its train, and makes every thing subserve its ends.—And such is its ubiquity, that wherever its votary goes, it prompts and regulates his conduct. Nor is this wonderful—It is an omnipresent God, whom the Christian worships—A dying, risen, exalted Saviour, whom he loves—A heaven of ceaseless happiness, and inconceivable glory which he seeks—And a place of intolerable, and endless torment, which he avoids. Now those lovers of themselves, and enemies of the species, to whom we have had reference, know these things, and endeavor to enlist all the mighty influences of religion in support of their unholy purposes. In some degree, they have succeeded; and hence it happens, that when any attempt is made to reform abuses, and change corrupt institutions, scenes are exhibited similar to that recorded in scripture; in which Demetrius and the craftsmen raised a riot, and the people, without knowing at all the reason of their assembly, cried out by the space of two hours, “Great is Diana of the Ephesians.” The friends of liberty observing this, without due examination of the nature of religion, but regarding only its *abuses*, have cherished feelings hostile to christianity, under the influence of what they deem the noblest affection of the human heart.—Thus have they given to their adversaries a mighty advantage, by allowing them to enlist not only the strong feelings of religion, but some of the deepest prejudices of our nature in their favor. Often too, those who are *real* christians, averse to angry debate, and the violence of political contentions, do not investigate the merits of the subject, and thinking any thing better than irreligion and infidelity, lend their support to those who appear zealous friends of the cause of all others dearest to them.

The result is truly deplorable. How much wiser, how much better calculated to promote human happiness, would it be, if the friends of freedom should so act and speak, as to engage all the power of religion in support of liberty? Let

the constitution of our country, our equal laws, and all our institutions be consecrated by an association with the pure precepts, and heavenly doctrines of Christianity. Let the strong consolations, the high hopes, the holy joys of the Christian, and all the mighty influences of saving faith, connect our rights, and privileges, and all that we enjoy under our happy form of government with eternity—Let its incomprehensible interests shed their dignity and grandeur on all that a freeman loves, all that patriotism recognizes as the peculiar object of its devotion—Then shall our temple of freedom out-brave the fiercest storm, and stand through succeeding ages, the admiration of the world.

And let it not be imagined by those who have never considered the subject, that this benefit cannot be derived from religion. She is employed in her proper office, and acts according to her true nature when engaged in dispensing blessings to man. When used for his oppression, she suffers violence, and endures wrong. The natural effect of uncorrupted Christianity is decidedly in favor of freedom. We shall take some opportunity to enter fully into the consideration of this subject—At present we can only add that to accomplish the happy effects which religion only can produce, it is necessary that its present relations to the State should remain unchanged—Only let it prevail in its genuine influences ; and let every man in his sphere, faithfully obey its precepts.

We are much pleased that the ingenious author of the work which has given rise to these observations, has, by the manner in which he has treated the subject, given us a fair opportunity to engage in this speculation. And we are much more gratified to see, coming forth from among ourselves, a Work so well calculated to have a salutary influence on the rising generation.

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### THE ROAD TO RUIN.

There is, at this moment, passing along the street, an old man, trembling under the infirmities of age, cloathed with rags, whose only dependence for support is the charity of his acquaintance ; whose profession is begging. Some twenty years ago this man was a Merchant in this Town. He was considered capable of conducting the business to advantage ; and possessed a capital sufficient, with proper management,



to have secured for himself all the necessities, and even luxuries of life. He was respected by his friends ; and nothing seemed to forbid the expectation of his being a useful citizen : and now he is in the situation abovementioned.

Is it not probable that an accurate history of such characters ; of all the minute and progressive steps of such changes in the condition of human life, would be much more useful to mankind than the history of the great men and splendid achievements which, almost exclusively, engage the attention of the Historian and Biographer ? For one that is qualified by nature, or has the opportunity of imitating the conduct of Washington, for instance, there are thousands who are qualified, and who have the opportunity, by industry and economy, of securing for themselves and families, the necessities and conveniences of life ; of honorably filling some useful station in society. There are thousands in danger, by the same culpable negligence, the same pernicious amusements and vicious practices, of running the same race and coming to the same wretched condition with this poor old man. Nay, there are thousands hurrying, in full speed, after him ; and in all human probability, will soon overtake him. To those who are anxious to avoid his present state, such a history would be invaluable. It would disclose to their view the very commencement with all the subsequent and progressive steps which lead to misery and disgrace.

It may be thought strange that the history of the idle, the profligate, the debauchee, the vagabond, or the beggar, should be considered more useful to mankind than the history of Washington. But what advantage, it may be asked, can the merchant derive from the history of that great man ? When he reads that Washington was an able and judicious commander of an army, will he, in consequence of this information, be a better merchant ? Will he better understand the value of goods, and at what per cent. it will be his interest to buy and sell ? When the farmer is informed that the General knew the precise moment when to advance or retreat, will he better understand when to plough or sow, or conduct any other operations of his farm ? When the mechanick learns what measures Washington pursued as a statesman, will he better know how to handle his tools, and prepare his materials ? Either of these would render themselves perfectly ridiculous by attempting to adopt, in their respective occupations, the rules and maxims which governed the public conduct of Washington. The attempt would be absurd ; because there is no similarity in their circumstances and pursuits. Generals and Statesmen may read with advantage the history of The Father

of his country. It will be their glory to imitate the noble example which he has left them. But to the merchant, the farmer and mechanic, it may be more useful to read histories relating to their own occupation. Of the multitudes formerly engaged in the same business, some, from small beginnings and almost from obscurity, have risen to respectability and affluence; while others with equal, perhaps far superior prospects, have gradually descended to indigence, to disgrace and misery. To those engaged in the same pursuits, placed in similar circumstances, it must, at least it ought to be very interesting to know the causes, and in what manner they operated, which have produced such very different results.

True, such a history would be very difficult, perhaps impossible to obtain; for it ought to set before the mind in the most striking light, not only the conduct, but also the thoughts and passions, with all their secret workings, from which, as a necessary consequence, that conduct flowed. It is probable, if not certain, that one single thought draws after it all that train of consequences which end in the ruin of thousands. One thought retained in the mind, may excite its correspondent passion: the gratification of this passion, at least for once, merely by way of experiment, may not appear connected with any disastrous effects; especially if it be accompanied with a resolution, as it probably will be, that it shall be *but once*. This indulgence however, strengthens the passion, and renders the thought more habitual. The clamours of this passion become louder and louder, and gradually silence the voice of conscience. A second and third indulgence is permitted on the same condition, and with the same success. The door is opened for other thoughts, and passions of a similar nature; these lead to other practices, at first, it may be, cautiously, and for sake of amusement; but afterwards more freely, and for the sake of pleasure. These practices necessarily associate the deluded individual with the base and worthless part of mankind; and in the same degree, he is shunned by the virtuous and the good. In a few years he is surprised to find himself a disgrace to his friends, and a burden to society—an event which he did not expect when he commenced his career. All this is confirmed by the brief history sometimes given by the victims of public justice, who end their days under a gallows! All this too might have been avoided by the careful observance of that precept, worthy the wisdom of God—*Keep thy heart with all diligence; for out of it are the issues of life.*

N. S.



## No. II.

PSALM, cxix. 59.

*"I thought on my ways and turned my feet to thy testimonies."*

Serious thoughtfulness would have a happy influence in checking the progress of vice, and in preventing the repetition of crimes such as have heretofore furnished materials for the greater part of the history of every nation. The minds of men are not indeed entirely inactive: they think; and many have discovered by their investigation of abstruse and difficult subjects, a capacity of profound thinking; but one subject, it seems, is apt, alas! too apt, to escape their serious reflections—They think not on their own ways. Here it seems to be assumed as a point conceded, that there is no danger of being mistaken: and consequently, no necessity for watchful caution. The path of life is not explored and deliberately chosen; no rules have been carefully examined and adopted for the regulation of the conduct; no care taken to distinguish between the good and bad in human actions: and yet, thoughtless mortals of this description, are to be found every where, who, having compared themselves with others more careless, if possible, and more vicious than themselves, admit not the necessity of an alteration in their character or ways.

To a person habituated to the perusal of the Bible, it would appear to be almost impossible for one who had taken the most cursory view of the contents of that holy book, ever to emancipate himself entirely from the restraints it is calculated to impose, or possess hardihood sufficient to bear him on to the end of his mortal career, without one serious anticipation of a future remuneration for a life of this description.—

A knowledge of the sacred oracles will have an effect.—Thousands are checked in their vicious courses, and prevented from proceeding to that extent in criminal indulgence which they would otherwise reach, by intruding fears that they will find at last the impossibility of excusing their criminal inattention to the rule of life, to him who has authoritatively prescribed that rule, and accompanied it with the most awful sanctions.

But there is a material difference between the exercises of a mind contemplating barely the punishment threatened against the persevering transgressor, and those resulting from a review of personal conduct, dispositions and temper so opposed to a law which is holy, just and good, as to deserve everlasting punishment.

Exercises of the first class, there is much reason to conclude, are not unfrequent in any place, where the light of revelation shines: and there is also much reason to apprehend that the fear of future punishment, and the partial reformation which is its natural result, have often been mistaken by those who have been the subjects of them, as unequivocal evidences of a saving change of heart; though their evil courses have never been abandoned: they have never turned their feet to the divine testimonies.

Let it not be imagined that any and every kind and degree of solicitude respecting our ways, is a certain indication that we have adopted the right course. "The way of transgressors is hard;" they are often sadly embarrassed and perplexed in their dark and downward course.

The Psalmist thought on his ways in reference to a rule by which his ways should have been directed. Have you ever been brought to this point? Under the full conviction of your responsibility to God, and your indispensable obligation to yield a cheerful and unreserved obedience to all his requisitions, have you endeavored to ascertain distinctly what you are, and what the Lord would have you to do? Here the heralds of the cross have ever found a most formidable difficulty. Most of their hearers know so much of their own ways as is sufficient to lead to a suspicion, at the least, that, if weighed in the balance of the sanctuary, they will be found wanting. To commune with their own hearts, and compare their tempers and affections with a standard so pure and holy as they suspect the law of God, would, on enquiry, be found to be, are exercises, which, by no means, comport with their present peace. "They hate the light, and turn from it, lest their deeds should be reproved." Who can justify folly like this? What can be pleaded in vindication of such conduct? And yet how few can plead *not guilty* to the charge? Where shall we find a parallel of this conduct? God from heaven has announced a law to regulate the hearts and lives of men, and threatened the violaters of this law with his righteous and everlasting displeasure; and men dare so to trifle with his authority, and so to contemn his wrath, as, not even to deign to enquire, whether they have done or left undone what he commands—whether his law condemns or justifies them—Alike indifferent whether Heaven or Hell is to be their award in the last day. Alas for them! "their feet shall slide in due time." They will too soon have reached the verge of the precipice to which they are thoughtlessly advancing, unless divine compassion interpose to divert their course. Pause, they must, and consider their ways, or soon plunge to rise no



more.—But, amidst the thoughtless croud that throngs our streets, and spreads through every part of our favored, guilty country, there is here and there an individual found, “who has thought, who continues to think on his ways.”

To a person that takes a lively interest in the affairs of his fellow-men, it would doubtless afford a high degree of rational satisfaction, to receive in detail, from a number of those singularly thoughtful individuals, a narrative of the various instruments and means, which had been employed and blessed, to bring them to serious thoughtfulness. However different the several narratives might reasonably be expected to be in many respects; how much more numerous in one case than in another, the incidents might be, which would seem to have a bearing on the final result; the issue in every instance would be the same. The attributes of God; the purity of his law, its spirituality and its extent have been recognized; and the most indubitable evidence thus placed in full view of the transgressor, that he must *turn* or *die*. Nay, he is not only convinced that the law by which he is doomed to death is a pure and holy law, but that it is just and good; that his crimes deserve the eternal punishment threatened in the law; and that his Judge would be just in inflicting the vengeance threatened. Oh! with what tender solicitude is the trembling sinner, agonizing under these views of his guilt, and the anticipation of endless destruction, regarded by all who have themselves been snatched as brands from the flames, who have still a lively recollection of the “*wormwood and the gall*,” and whose prayer for their fellow-creatures is, that they may be saved. Whilst the croud around him have not God in all their thoughts, nor think of any thing less than of their ways, the convicted criminal can think of nothing else.—Wherewithal shall he come before the Lord and bow in the presence of the most high God? Will the Lord be pleased with thousands of rams, or ten thousand rivers of oil? Shall he give the fruit of his body for the sin of his soul? Alas! could all these means be employed by him, all would be in vain. The blood that speaketh better things than the blood of Abel, must be applied to cleanse his soul from guilt, and calm his disquieted bosom.

Be assured, that Jesus Christ is not merely a nominal Saviour. The condition of sinful man made every thing that he did and suffered, necessary for our salvation. The sword of divine justice would have guarded the portal of heaven, and forever prevented the entrance of a single transgressor, had not Jesus appeared in our nature, to atone for human guilt:

had he not been exhibited to the world, as *the way to the Father*.

In turning from sinful courses, and from sin itself to God, and to his testimonies, encouragement is taken by the returning penitent, from the invitations of the gospel of Christ:—invitations founded on the full satisfaction he rendered to divine justice, in behalf of all, who believe in his name. “He came to seek and to save the lost—He is able to save to the uttermost, all that come to God by him; and him that cometh we will in no wise cast out.” Encouraged by such declarations, the sinner convicted and trembling, may well exclaim, Lord! to whom shall I go but unto thee? thou hast the words of eternal life. Is the trembling sinner at length enabled to repose his confidence in Jesus Christ the righteous, as the propitiation for his sins? Does he hope, that notwithstanding all his crimes and pollution, he shall be acknowledged by Jesus Christ as his disciple, and enter into the joy of his Lord? May we not ask, what practical influence will these hopes have on his conduct? The query has already been answered in the most satisfactory manner, by the great apostle of the Gentiles. “The love of Christ constraineth us, because we thus judge that if one died for all, then were all dead and that he died for all that they who live, should not henceforth live unto themselves, but unto him that died for them and rose again.” A sense of obligation to Jesus Christ, renders his yoke easy and his burden light to his disciples. His cross presents a motive to obedience, that would seem to supercede the necessity of any other.

“Not with the terrors of a slave,  
Do they perform his will;  
But with the noblest powers they have,  
His sweet commands fulfill.”

Situated as christians are in this world, a powerful cause must be in constant operation to preserve them from fatal injury from the multifarious and subtle devices of their spiritual adversaries—from the temptations of the world and from the treachery of their own hearts. The gospel of Christ, affords the remedy for this train of evils. The Spirit of grace under whose benign influence, the disciple of Christ was inclined, in the first instance to turn to God; has consecrated the breast of each disciple as his temple; and what spiritual blessing needed by us, and for which he has taught us to pray, may we not expect to obtain through his powerful operations? Where the Spirit dwells, all sin is viewed with abhorrence; the divine testimonies are excellent: “*sweeter than honey or*



*the honey comb,*” and are without exception, and unhesitatingly chosen as a complete and permanent rule of life. Thus the disciple of Christ is able to give to every man that asketh him, a reason for his hope. He carries with him wheresoever he goes the testimonials of heaven, justifying his profession. An epistle not written with ink, or engraven on stone, but indelibly stamped on his heart by a divine operation. Ye, said an apostle, “are our epistle known and read of all men.” His name, said the angel that announced his advent, shall be called Jesus; for he shall save his people from their sins.” Such a Saviour and such a salvation you know that you need, if indeed you have thought on your way: Every day’s experience, deepens the impression of your insufficiency to accomplish any thing without him. With these views and impressions you can only cast yourself at his feet, and hope, and wait for his salvation. You shall not wait, nor hope in vain. Approving of his laws; pleased with his character; abhorring every sin; and availing yourself of all the aid which your condition requires, and which the scriptures encourage you to expect, that you may perfect holiness in the fear of God; you may banish your fears. He that has commenced this good work, will complete it. None shall be found able to pluck you out of his hand, or separate you from his love.

And if these sayings are true and faithful; if notwithstanding the barriers thrown between you and heaven by your sins—barriers which you once thought it impossible to surmount—the Lord has already done far more abundantly for you, than you could once possibly have anticipated; and now assures you, that he will never leave, never forsake you; that he will guide you by his counsel and afterwards receive you to glory; will you not resolve to devote yourself thro’ the remnant of your days unreservedly to his service? Oh! how much are they mistaken, who give into the opinion that a christian can take encouragement to sin, because grace abounds. Can it be supposed that man, when absorbed by the consideration of his unspeakable obligations to a divine Benefactor; when quite unable to express his gratitude for gifts already received, and for treasures in reversion, which eye hath not seen, nor ear heard, nor heart conceived; when thus viewing with amazement the exuberance of the divine bounty; in this singular situation, can it be suspected, that he will be most likely to cherish, with a fostering hand, the seeds of corruption? He who can adopt this opinion, certainly never can have felt gratitude to a benefactor. Nay, there is even reason to apprehend that he would not be able to discern the connection between a cause and an effect in any

instance. Christian Brethren ! be careful to silence this objection against the gospel of the grace of God, by a holy life. Never forget that the fruits of holiness are the only sufficient evidence that you have been brought to entertain correct views of your evil ways. Only the sinner that confesses and *forsakes* his sins, shall find mercy. And that you may always be disposed to turn from sin with due abhorrence; endeavor to view it in all its deformity, as it is exhibited throughout the sacred volume ; and especially, as it is represented, on the cross of your expiring Saviour. Think often of your own sins—their number, and their aggravations. Recollect the solemn vows which you have so often repeated, binding yourself, to turn from all iniquity, and to devote yourself unreservedly to the service of God. Have these vows at any time been forgotten ? Has your grand adversary succeeded in his devices against you ? Have you brought on yourself the guilt of a covenant-breaker ? And, after having experienced the chastisement of your Father's rod ; humbling yourself with deep contrition at his footstool, have you again enjoyed the light of his countenance ? Whilst you exclaim in grateful astonishment, "*Hitherto the Lord hath helped me,*" will you not add,

" Now I am thine, forever thine,  
Nor shall my purpose move ;  
For thou hast loos'd my bonds of pain,  
And bound me with thy love."

Keep the testimonies of God continually in view ; hide them in your heart ; that you may not forget or transgress them. Commune often with your own heart : let the mind be in you which was in Christ Jesus ; walk as he walked and be attentive to the interests of his kingdom. Advance those interests as far as the talents, with which he has furnished you, may enable you to do so ; and be assured that neither your safety here, nor your eternal felicity in the world to come will be neglected by him. O that you may be permitted to praise him there, for converting grace afforded to you here. There may you look back on the way in which he is now conducting you through this wilderness, and give to him that tribute of praise which, in sincerity and in ardour, will be conformable, in some degree to the love exercised towards you ; and which you can only say now, is beyond conception.

But what shall we say to those who have never been induced to turn their feet to the testimonies of God ? What can we say that they have not often heard in vain ? O ! ye inconsiderate, ye thoughtless transgressors ; hear, we entreat you, the



warning voice of a God of mercy ; accompanied with a declaration which one would almost be tempted to consider sufficient to disturb the silent slumbers of the dead—"As I live, saith the Lord, I have no pleasure in the death of the wicked ; but rather that the wicked should turn and live. Turn ye, turn ye from your evil ways ; for why will ye die ?"

Do I hear a number of you say, we intend to think on our ways, and to turn from all iniquity. We should find it impossible to enjoy a moment's tranquility, did we not expect to forsake sin and to be prepared for an admittance into Heaven, before the time of our removal from a state of probation !—You acknowledge, then, that you are at present going in an evil way ; in as much as you say you intend *hereafter* to forsake it. But is it probable that at any future period you will be found more inclined to turn from your evil ways, than you are at present ? A traveller has missed his path ; he is assured by one, of whose knowledge and veracity he entertains no doubt, that if he persist in his present course, instead of reaching the place for which he set out, every step will remove him further from it : he replies, "I believe every word you have said, and have long since resolved to endeavor to get into the right way ;" and having said this, takes leave of his friend and counsellor, and with accelerated speed pursues his former course. Is this man displeased with the road in which he is travelling ? Has he made up his mind ever to retrace his steps ?

While the sinner is making these promises of future amendment, he not only calms his fears, but very probably is practising a delusion on himself. He doubts not his own sincerity in promising to turn from sin, and therefore secretly infers that he not only apprehends the danger of continuing in sin ; but that he actually abhors it for its intrinsic vileness. But a firm belief of the declarations of scripture respecting the danger and the vileness of sin has never failed to stop the sinner in his sinful course, nor to induce him to turn to God. How does it happen then, that your case is entirely unexampled ? Or by what new process, hitherto unknown, do you expect to be inclined to turn from sin, after having weighed every motive arising from its danger and its vileness without repentance ?

What ! would you have it believed that you hate sin, whilst you continue to indulge it ; that you really intend to turn from it, though at present you pursue it as your chief good ? Singular mortal you must certainly be, who pursuest and forsakest the same way ; who at the same time lovest and hatest sin. Let no man deceive himself. The vain excuses made

by sinners now, will not avail them in the day of judgment. The love of sin is the sole reason why it is practised or indulged. And if you are not induced to turn from sin, by the motives presented in the Bible, we must suffer you to take your course, not without a fear that you may be left to a fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

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## ESSAYS ON DIVINITY.

### No. II.

#### ON THE IMMORTALITY OF THE SOUL.

[The author of these essays, has chosen to present his second number, in form of a Sermon on 2. Tim. 1. 10. *Who hath abolished death, and brought life and immortality to light, through the gospel.* After the exordium, which he has chosen to omit, he proceeds thus.]

What I have in view, on this occasion, is to present to your serious consideration only a few of the many arguments, which might be adduced to establish the *Immortality* of the *Soul*.

That God our Maker, is a pure and perfect Spirit, will readily be admitted. And can it be incredible, that his *moral offspring* should resemble himself—should be *immaterial* as he is *immaterial*; and *immortal* as he is *immortal*? This, surely, would not be too much for us to expect from a Being of unlimited beneficence.

But we are not left to rest the momentous case, merely or chiefly, upon considerations of this nature. According to the correctest information, it is in our power to obtain upon the interesting subject; that delicately organized fabric, which we denominate the body, does appear to be animated by an immaterial principle, or spiritual subsistence—by a soul that has nothing mortal or capable of dissolution in its constitution.

In support of this opinion, we might introduce the most respectable authority—that of the greatest philosophers in the world. But is it necessary? Do we need authority, or the illuminations of profound science to satisfy us, that no arrangement or modification of the particles of dust under our feet, could transform them into the understanding, the imagination, and the affections of a rational creature? I think not.



We do not, however, undertake to affirm that the immateriality of the soul is, in itself, considered a conclusive evidence of its immortality. Nor would the reverse prove it to be *mortal*. The great Author of its existence can, certainly, according to his sovereign pleasure, either perpetuate or destroy the work of his own hands, let its constitution be what it may. But since the soul of man appears to be so constituted as to have no natural tendency to dissolution; or, in other words, since it appears to possess all the natural energies, of an imperishable existence, we may justly consider this as strong presumptive evidence at least, that it is intended to exist forever.

And such appears to have been the apprehensions of all ages and nations. Examine the reports of Missionaries and travellers of every description; consult the annals of the ages that are passed; “You may discover tribes of men without policy, or laws, or cities, or any of the arts of life.” But scarcely will you find a single tribe sunk into such profound darkness as to have no apprehensions of a future state. And, what is very remarkable, some ancient Pagan writers represent the doctrine of the soul’s immortality, as a very ancient tradition in their days—as handed down to them from ages immemorial. It is also remarkable, that the higher we ascend into antiquity, the more rational and consistent, upon this subject, do the sentiments of the uninlightened heathen appear to be—Striking evidences, surely, that the doctrine which I have undertaken to advocate ought, by no means, to be considered as the device of crafty politicians or despotic rulers, but as a very important article of some Divine Revelation.

Traditionary evidence in favor of a doctrine or a fact, is, for the most part, it will readily be acknowledged, of little or no authority. In the present case, however, it appears to be otherwise—It must by no means be imagined, that a truth of such vital importance to all the earth, would be concealed from the first parents of our race. And can it be supposed, that a father acquainted with the immortality of the soul, would follow a son or a daughter to the grave, without informing the surviving members of his family, that the separation made by death between friends and relations, is only a temporary, not an eternal separation? Or if one father should be thus lost to all the sentiments of humanity, could it ever be a general case? This seems improbable in the extreme.—Thus we see how readily this interesting doctrine might be handed down from the first man to our own times; or, at least, until the art of writing furnished a more certain medium for the communication of religious instruction to the latest

posterity. Were we, however, to consider the general suffrage of all ages and nations in favor of a future state, only as a well-attested fact ;—and that without any reference to a divine revelation, it would still be valuable evidence in its favor : for it cannot reasonably be supposed that a beneficent Creator would place all mankind in a situation that could scarcely fail to lead them into gross error in a matter of such essential concernment.

Man is certainly intended to answer some important purpose in the great scale of animated existence. This might be inferred from the admirable structure of his body ; but it appears with more resistless evidence from the powers of his mind. Look abroad in the earth, and consider attentively, the sciences which have been discovered ; the arts which have been invented ; and the astonishing works which have been performed by the creature Man. Are these the exploits of a creature of a day !

But it is chiefly his moral powers which, in this view, claim our most serious attention. Man is endowed with the capacity of distinguishing between truth and error ; right and wrong : Man is capable of knowing, and resembling his Creator ; and of being perfectly happy in him. Of such capacities we find no traces among the most sagacious of the inferior animals. A plain indication that he is intended to answer some purpose of peculiar importance.

But what is the important purpose which the Creator intends to accomplish by this greatly distinguished, this highly favored creature Man ? Is it that he might flourish a few days like a flower of the field, and then fall into the dust and be no more ! Is it that he might just cast his astonished eyes over the wonders of a fair creation, and then close them in eternal night ! It is certainly more reasonable to conclude that Man is possessed of principles of life, which death cannot destroy ; and that he is intended to answer some great, some important purpose in a future state.

That the Creator and Ruler of the world is just, as well as good, none but an *atheist* will undertake to deny. And a just God, will, most assuredly reward or punish every man according to his works. This, however, is not done in the present life. The superior happiness which good men commonly enjoy in this world, does indeed, show that the righteous Lord loveth righteousness, and hateth iniquity. And this is the same thing as to say, that the great work of retribution is *begun*. But it is not uncommon to see very abandoned characters in high prosperity, while some of the most upright on earth are in great distress. And shall the wicked



always escape with impunity? Shall the hope of any righteous man perish forever? Shall the great work of retribution, so evidently begun in this life, be interrupted by death, and never resumed again through the ages of eternity! A sentiment so utterly irreconcilable with all our ideas of divine justice ought to be rejected with abhorrence.

What are we to think of the remonstrances of an accusing conscience, by which the wicked are so miserably harassed? Are they vulgar prejudices and mere illusions? If so, the well-informed might easily rise above them. But so far is this from being the case, that the empire of conscience is much enlarged, and its authority greatly increased, by extensive and correct information.

By a long course of wilful transgression, the moral sensibility of the heart may, indeed, be much impaired—so much, that conscience will become seared as with a hot iron. But this is an instance of presumptuous violence. Nor is it seldom the case, that this violated, this insulted power resumes, in an unexpected hour, its lost authority, and avenges its wrongs upon the daring transgressor.

And here it merits particular attention, that the remonstrances of an accusing conscience do not rest in the mere representation of the demerits of the offender. No; they point directly to the penal inflictions of a future state. And can it be supposed, that God Almighty would implant a false monitor in the human breast! Can it be supposed that a Being of perfect rectitude, who has the hearts of all men in his hands, would have recourse to imaginary fears or delusive hopes for the support of his own moral empire, and the interests of virtue in the world! This, surely will not be imagined. Have I, then, misrepresented the office, or magnified the power, of conscience. I think not. And if not, it will inevitably follow, that the present life is not the only state of existence allotted to man; but that there is a state of future retribution, where every one will be rewarded or punished according to his works.

Very deeply is a sense of religious obligation impressed upon the heart of every *theist*; upon the heart of every man who believes in the existence of a God—so deeply, that it can never be totally erased. But why should we worship God, or render him any service, if the present life be the only state of existence allotted to us?—*Why*, did I say?—Religion, genuine religion would, it appears to me, be upon that supposition absolutely impossible. What are we to understand by that sacred name? Any observances or professions of regard in which the heart has no share? No: my brethren; it is

the homage, it is the devotion of the heart, which alone can be acceptable to a Being of infinite perfection. But can we love supremely, and worship as our God, a being to whom we sustain only a momentary relation; and from whom we have nothing to expect beyond the grave? Certainly not. And yet, do we not evidently perceive, that the fear of God, and the restraints of religion, are indispensably necessary to strengthen every virtuous principle; as well as to deter the vicious from the most daring crimes! Yes; my brethren, take away the fear of God with all hope of a happy, and all fear of a miserable immortality, and the firmest supports of virtue, and good order, and peace among men, will fall to the ground. And can it be admitted that falsehood would be more conducive than truth to the great interests of virtue? Can it be imagined that truth would obstruct, and that falsehood would promote the happiness and repose of the world? Nothing can be more absurd.

The powers of the human mind, appear to be capable of immense improvement. But how very inconsiderable are our utmost attainments in this imperfect state! While our thirst for knowledge is absolutely insatiable, how little can we know! What uncertainty attends in many instances, our utmost exertions in the acquisition of knowledge! There is not a spire of grass in the field; a grain of sand upon the sea shore; or an atom in the air, but can baffle and elude the researches of the profoundest philosopher on earth. How little can we know in this imperfect state, even of the God who made us! and while our knowledge of him is so very imperfect, our love to him and, consequently, all our virtues must, necessarily, be imperfect too. And shall it never be otherwise? “As the heart panteth after the water brooks, so does the soul of a righteous man, pant for the knowledge of God; for likeness to God; and for communion with him. And is it all in vain? Are the most generous and sublime affections of the human heart, the most chimerical and absurd? It cannot be. Turn your attention to the inferior animals. In no instance, do we find among them a single power or propensity without a correspondent object. And is this the case with their lord and master? Is he fated to hunger where there is no aliment,—to thirst where there is no refreshing fountain? Is the highly favored creature man, destined to pant with intensest ardour, for those intellectual and moral attainments from which he is precluded by the law of his nature! It is, certainly, more reasonable to believe, that there is a future state, where all the powers of the soul will unfold their latent energies; and find their correspondent objects;



where every wish will be crowned ; and every desire perfectly satisfied.

Very strong is the desire of an endless life, which the Great Creator has implanted in the heart of man. And why ? That it may be disappointed forever ? Would this accord with the goodness ; nay, would it accord with the justice of God ? Wantonly to excite in the minds of our fellow creatures expectations which we do not intend to fulfil, is justly reputed dishonorable and base. Shall we, then, presume to charge our Maker with any thing of this nature ! We dare not do it.

Now are not these arguments, to mention no more, sufficient to establish the Immortality of the soul ? Can it be reasonably supposed, that a Being of Infinite perfections would bring into existence a race of creatures, formed after his own image—give them intellectual and moral powers—give them the capacities of endless progression in knowledge, and virtue and happiness—inspire them with an ardent desire to live forever—excite them to virtue by the most enchanting hopes—deter them from vice by the most overwhelming fears ; and, then, when the righteous, after a series of painful labours and hard conflicts, imagine themselves just about to grasp the prize—will he array himself in vengeance, and *blast their hopes forever* ! That be far from him ; and the impious thought be far from us !

Should any one be still dissatisfied ; let him go to the dying bed of a friend or acquaintance, and attentively observe what passes there. If the soul die with the body, it will, no doubt, uniformly languish and decay with it too. But is this the ease ? So far from it, that when the death of the body is far advanced, the soul appears, not unfrequently, to possess undiminished vigor, and display the utmost force of affection.—That the soul, when it has arrived at the verge of the grave, should have some presentiments of its future condition, is by no means incredible. And oh ! how often do some of the boldest Infidels shrink with horror in their last moments, from the dreadful realities of a future state, which in the time of their health, they had been accustomed to treat as idle tales ! But mark the perfect, and behold the upright : for the end of that man is peace. He seems, not unfrequently, to be in the very *suburbs* of that immortality, which his Saviour has brought to light through the gospel. Of this, Paul himself is a striking instance : “ I am now, says he, ready to be offered ; and the time of my departure is at hand. I have fought a good fight—I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which

the Lord, the righteous Judge, shall give me." "Behold, I see the Heavens opened," said Stephen in the hour of his martyrdom, "I see the Heavens opened, and the Son of Man standing on the right hand of God." After these illustrious witnesses, might I be permitted to introduce a testimony from our own times? "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory," said one of the first ornaments of her sex upon observing her arms a few hours before her dissolution. "I sleep in Christ," said the dying Rutherford, "and when I awake, I shall be satisfied with thy likeness." Thus may experience be introduced as an additional evidence to establish the doctrine of the text.

It must not, however, be imagined, that the arguments which have now been advanced in favor of this doctrine, are so conclusive, as to supercede the necessity of additional evidence. It would, certainly, be a great advantage to be furnished with proof still more irresistible, as well as more palpable; and this our Lord and Saviour, Jesus Christ, has been pleased to afford us. Yes, "he hath abolished death, and brought life and immortality to light through the gospel." He does not, like some of the most celebrated Pagan moralists, hesitate, or speak doubtfully upon the all-important subject. No: he assures us, in the most peremptory terms, that there shall be a day of future retribution, when the wicked shall go away into everlasting punishment, and the righteous into life eternal. Nay, he has done more. By submitting to death, and rising from the grave, he has furnished us with evidence of the reality of a future state, which cannot fail to be satisfactory to every diligent and unprejudiced inquirer. And O! how different is the immortality brought to light by our Saviour from the wild dreams and incoherent fancies of the benighted heathen upon this subject!

And now, my brethren, what is it that you desire most?—Is it large possessions? The vast, the unbounded treasures of eternity are brought to light by Jesus Christ, and freely offered to us in his gospel. Do you wish to have your names enrolled in the annals of unfading glory? Obey the gospel, and it shall be done. Is pleasure the object of your fondest wish, of your most affectionate desire? In the regions brought to view by Jesus Christ, true pleasure forever rolls its living stream. Is knowledge the object of your highest ambition? There the rays of intellectual light shine forever pure and unclouded. Do any of you hunger and thirst for righteousness? In those blessed abodes you shall be filled and perfectly satisfied.



Surely, then, we need not complain of the shortness of the present life, or on account of the afflictions with which it is attended. The present life is long enough to allow us time to prepare for a future state. And when this great work is accomplished, why should we wish to live any longer in this imperfect state? The afflictions of this life, are indeed, numerous and great. But, a few hours of that happy immortality, brought to light by Jesus Christ, will be a rich recompense for all.

Nor need any real Christian be afraid of death; for it is abolished by his Saviour; disarmed of its sting, divested of its terrors; and thus made to become the way of joyful entrance into eternal life.

What a glorious prospect is now presented to our view!—Can it be possible? Is it not too much for poor mortals to expect? But can any thing be too much for an affectionate disciple to expect from a Redeemer who died for him?—Are we the true disciples of Jesus Christ? If we are, how different in a very little time will be our state from what it is at present? Released from all that annoys and distresses us here; in full possession of all that the powers of an immortal mind in a state of absolute perfection can wish—But our thoughts labor in vain to grasp the mighty bliss! Yes, my brethren, this in a few years; it may be in a few days, will be our happy condition: or in the territories of eternal death we shall be lifting up our eyes to behold the Heaven we shall have lost by our crimes.

And can it be a matter of indifference, can it be a matter of little or no consequence, in which of these widely different situations we shall find ourselves after the day of life is passed? No: my brethren. It is a matter of no essential consequence what our situation in this transitory state may be—what we enjoy, or what we suffer here. But what our future condition shall be, is not a matter of inconsiderable importance. It is every thing to us.

What solemn, awful ideas present themselves to my mind wherever I turn my eyes—the living traces of an immortal mind—of a soul that must survive the ruins of the frail tenement it now animates—that must survive the ruins of the world, and live forever—live forever in a state of happiness or misery unutterable!—But what can I do for these immortal spirits? Had I the eloquence of an Angel how would I fill my mouth with arguments! Ah! why such toil for the trifles of a moment, while everlasting interests are neglected? What will it profit a man though he gain the whole world, and lose his own soul? Learn, my brethren, before

it shall be too late, to reverence yourselves. Try to form some right conceptions of the *worth* of the soul, and henceforth let the *care* of the soul be with you the one thing needful.—AMEN !

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REVIEW.

SKETCHES OF THE LIFE AND CHARACTER OF PATRICK HENRY, BY WILLIAM WIRT, OF RICHMOND, VA.

(Continued from page 36.)

In his new character of Governor of the Commonwealth, our orator had but little opportunity for the display of his peculiar talents. Very soon after his election, indeed, Lord Dunmore was driven from his refuge on Gwinn's Island, and from the State, to which he never returned ; and we had no enemies to encounter from abroad. Of course, there was no field for military enterprise during the administration. He continued, however, to give the whole force of his character and zeal, to aid the general cause of the Revolution, in all the various modes which his station required or permitted ; and was doubtless very substantially, if not splendidly useful. His correspondence with General Washington, upon the subject of the intrigue against him, displays the frank and honest character of his mind, in a very interesting light. Indeed the friendship between these two distinguished patriots, with their mutual confidence in each other, must be ranked among the highest honors of both. He continued to hold his office, by successive annual appointments of the Assembly, for three years, when he became inelegible by the constitution, and retired from his place with untarnished reputation.

In the mean time, some important changes had taken place in his domestic situation. His father had died about the year 1770, after witnessing the first dawnings of his fame. His wife too, had died in 1775, after having borne him six children. After this event, he sold his farm of Scotch Town, on which he had resided in Hanover, and purchased eight or ten thousand acres of valuable land, in the new county of Henry, which had been established, and named after him by the Assembly, during his administration. In 1777, he had married Dorothea, the daughter of Mr. Nathaniel W. Dandridge, (the same, we presume, in whose case he had appeared before the Committee of Privileges and Elections in 1764 ; ) and he



now retired with her to his new estate of Leatherwood, where he resumed the practice of the law. In the year 1780, we find him again in the House, as a Delegate from his county, and among the most active and useful members. And here he seems to have held his place, (which was certainly his proper one,) for several successive years. In the mean time, he had the satisfaction to see the Revolution which he had begun, completed by a happy and honorable peace; and it is hardly possible to refrain from envying him the feelings which he must have enjoyed on the occasion.

The new situation of things, however, was attended with many embarrassments and difficulties; and the whole force of his mind was bent to remove them. With this view, he was the first to move the propositions for permitting the return of the British Refugees, and taking off the restrictions from British Commerce. Both these measures, it seems, were warmly resisted in the House; but he urged them home with a force of eloquence, and felicity of address, that vanquished all opposition. His conduct, on this occasion, is beyond our praise, and marks at once the liberality of his mind, and the soundness of his political views.

In the Fall session of 1784, he proposed and supported some other measures of a more doubtful character. His plan for the promotion of intermarriages between the whites and Indians on the frontiers, was probably not altogether judicious; though it proves the benevolence of his mind. And as to his support of the resolution for the incorporation of *all societies of the Christian religion, which may apply for the same*, we agree with our author, that it furnishes no ground for the charge which has been brought against him, of a "leaning towards an established church, and that too, the aristocratic church of England." Indeed, we can see no fair objection to such a measure, so far as it might secure to any society of christians, and to *all societies equally*, the more easy and certain enjoyment of the *voluntary donations and contributions* of their members and friends. This is found to be useful and convenient in a thousand cases of a civil nature, and we cannot readily comprehend, why it might not be equally beneficial in the temporal concerns of the church. At the same time, we would take all possible care, to guard against any infringement of the rights of conscience in individuals, and every shadow of pretension to *spiritual* jurisdiction on the part of our rulers. Indeed, we not only admit, but contend, that true religious liberty, clearly understood and well-defined, as settled in our Declaration of Rights, and the Act of Assembly for establishing religious freedom, can hardly be too

highly prized, or too zealously maintained.\* The bill "for incorporating the Protestant and Episcopal Church," indeed, which was framed under the resolution in question, contained some features of a partial and otherwise offensive nature, and was therefore warmly opposed by the enlightened members of other denominations.† But the act was not reported till he was no longer a member of the House, and we see no reason to charge him with its faults.

With regard however, to his proposition for a general assessment, as it was called, and which led to the bill "for establishing a provision for teachers of the Christian Religion," we cannot consider him as precisely innocent. The scheme indeed, was certainly plausible enough, and had an air of equality very pleasing to a man of his liberal feelings. At the same time, it unquestionably involved some principles which must have proved injurious to our system of religious freedom. Its tendency too, in the state of things at that period, might probably have been to prolong an ungracious distinction in favor of that church, to which he had no partial attachment. At the same time, we are certainly far enough from ascribing any unworthy motives to him, or to those who acted with him on the occasion. We will just take the liberty to add however, as a revival of the scheme is sometimes talked of, that we have strong and unanswerable objections against the measure, in any possible shape which it might assume. We are, indeed, most heartily opposed to any thing, and every thing, that has even the appearance of compulsion upon the free consciences of men, to extort their support of any form of worship whatever, and particularly of that which we believe to be decidedly the best.‡

On the 17th of November, 1784, our orator was again elected Governor of Virginia, and entered upon the duties of his office on the 30th of the same month. In the Fall of 1786, however, while he was yet eligible for another year, and would doubtless have been elected, he declined the honor, and

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\* For the views of the Presbyterians of our State upon this interesting subject, see a pamphlet entitled "An Illustration of the character and conduct of the Presbyterian Church in Virginia," by the Rev'd John H. Rice, (Richmond, Du-Val & Burke, 1816,) and the official documents therein quoted.

† See particularly the Memorial of the convention of the Presbyterian Church in Virginia, addressed to the General Assembly of the Commonwealth, upon the subject of this act. It is quoted in the Illustration &c. p. 34 &c. and is worth reading.

‡ See the Memorial &c. already referred to. See also another excellent Memorial upon the subject, of the General Assessment, drawn up by Mr. Madison, our late President, quoted in Benedict's History of the Baptists, vol. 2. p. 474.



retired from service. His conduct in this instance, is ascribed to his pecuniary embarrassments, resulting entirely from the necessary expences of his situation, and the scantiness of his salary. Our author accordingly, takes occasion to make some seasonable and judicious reflections upon the parsimony of our provision for the support of public officers in Virginia, which we recommend to the attention of those who can correct the evil.\* Shortly afterwards, on the 4th of December, he was appointed by the Legislature, one of seven deputies from this Commonwealth, to attend the Convention proposed to be held in Philadelphia, the next May, for the purpose of revising and amending the Federal Constitution; and his name was placed second on the list, and only after that of General Washington. The same cause however, which had compelled him to resign the office of Governor, prevented him from accepting this new, and flattering appointment.

He now retired to the county of Prince Edward, and after a short interval, resumed the practice of the law. This profession indeed, now more than ever foreign to his habits and feelings, was almost literally forced upon him, by the state of his private affairs. At the same time, his great and established reputation enabled him to indulge his wishes, so far as to engage only as counsel, and chiefly in causes of some importance. He attended regularly on the District Courts of Prince Edward, and New London; but was occasionally invited to others at a distance, in cases of great interest, particularly in criminal defences; and his eloquence continued to adorn the bar and the State.

In the mean time, the new Federal Constitution which had been framed and adopted by the General Convention, had come forth, and was now presented to the States for their acceptance. The Virginia Convention, which had been called in consequence, was held in Richmond, the 2d of June, 1788, and he was a member of it from his county. He had been led, it seems, to accept, and perhaps to seek this appointment, only to prevent, if possible, the adoption of that instrument, against which he had conceived the strongest prejudices. Of course, he exerted his whole power on the floor, to effect his object. Happily for the nation, however, his eloquence and argument were unavailing. Of his eloquence, indeed, we have still no record on which we can rely. The "Debates" (taken by Mr. Robinson,) are ob-

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\* Our General Assembly, we see, have already taken the hint; though not as fully as we could have wished.

viously very defective in this respect, and even injurious to his reputation. And as to his argument, it is perhaps impossible to allow it its due merit, when it has been so entirely discredited by our experience. It is due to him, however, to observe, that the success of a measure is not always a demonstration of its wisdom. And it is more due to him to add, that his opposition was frank and manly, conducted with moderation and temper, and at last relinquished with cordiality and grace. The Constitution was adopted; and at the same time, upon his suggestion, a Bill of Rights, and Amendments, (pretty much as we now have them,) were prepared for the ratification of Congress, as a further safeguard of our liberties and rights.

In October following, the Assembly met, and Henry was still a member. And here, again, he brought forward a resolution requesting Congress to call a Convention, for the purpose of revising and altering the Constitution; and it was adopted by the House. Indeed, his popularity and influence were not diminished by the part he had taken, and the general confidence in his ability and integrity, remained unshaken. He continued to hold his seat for two years, and in the spring of 1791, declining another election, retired once more to private life.

In the Fall of this year, our orator appeared before the Circuit Court of the United States, held at Richmond, in the case of Jones and Walker. This was a cause of great difficulty, and greater interest, as it involved the general question with regard to the payment of British Debt, which then agitated the whole State. He was counsel for the Defendant, and of course on the side of the country. Here was a fine opportunity then, for the display of his talents, and he improved it well. We have no room, however, to follow his argument, which is universally reported to have been able, copious, and eloquent in the highest degree. He afterwards argued the same cause, at another session of the court, in 1793, and with nearly equal effect.

In the mean time, he had also appeared in many other causes of a less public nature, in which he displayed the force and versatility of his eloquence, to the delight of all his hearers. The cases, however, which our author selects for notice, can hardly be the best, or they must be very imperfectly given. At least those of Hook, and the Turkey, might have been omitted without any serious disadvantage. Such things, to be sure, may do well enough to amuse the gentlemen of the green bag, when they meet together in a sociable way; but are hardly worth printing for sale.



At length, in the year 1794, our orator found himself in a situation to live without his profession, and retired at once from the bar, to the little circle of his own family and friends. And here, he indulged himself with new satisfaction, in all those social and domestic pleasures for which he had always felt the purest relish. The picture, indeed, which our author has drawn of him, as he sat under his old walnut tree in the yard, is absolutely delightful, and gratifying to all the best feelings of our hearts. This repose, however, was too happy to be permanent, and was soon disturbed for the last time.

Since his retirement from public life, new parties had risen in the country, and were now dividing and distracting our public councils, by their conflicts; and our orator was soon compelled to decide between them. As early as 1794 indeed, he had differed with the popular leaders in this State, upon the subject of Jay's treaty, but without losing their confidence. At last, in the Fall of 1796, he was once more elected to the office of Governor, which however, he did not accept. By the way, we have a very interesting view of his sentiments about this time, in his letter to his daughter, Mrs. Aylett, which does great honor to his heart. But the breach between the parties was daily increasing, and as the views of the leading Democrats became more apparent, he became more decided to oppose them. His sentiments were of course soon known, and the Federalists were naturally willing to keep him in their ranks. The embassy to Spain was accordingly offered to him, during the first administration, and that to France during the second.—But neither of these appointments could draw him from his favorite tree.

At length however, the famous resolutions of the General Assembly in 1798, upon the subject of the Alien and Sedition Laws, awakened all his fears; and he resolved at once to make a last effort for the peace, and happiness of his country. Accordingly, in the spring of the following year, he offered himself at the polls in Charlotte, as a candidate for the House of Delegates. On this occasion, he declared his sentiments to the people, in a speech which went to their hearts. He was, of course elected by a commanding majority. This was the last act of his public life. The disease which had prayed upon him for some time, now hastened to its crisis; and on the 6th of June, 1799, he died.

And here we feel ourselves happy, in being able to express a hope, that he died *the death of the righteous*. We know indeed, the fallacy of human judgment upon this awful subject; and we are not of those who think it right to compliment the

dead, at the cost of the living. But in the present instance, we trust there is some room for the indulgence of hope, on the principles of the gospel. We have reason at least to believe, that some time previous to his death, his mind had been deeply affected upon the subject of religion. Our author tells us, that a friend who visited him not long before he died, found him reading the Bible. And here, said the dying man, holding it up, "is a book worth more than all the books that were ever printed. Yet it is my misfortune, never to have found time to read it, with the proper attention and feeling, till lately. I trust in the mercy of Heaven, that it is not yet too late." It was in this last sickness too, if we remember our information correctly, that feeling his mind gradually sinking under his disease, he observed to those who watched by his bedside, and with great solemnity, "O! how wretched should I be at this moment, if I had not made my peace with God." Such expressions as these, uttered by such a man, with grave composure, upon deep reflection, in the view of death, and probably after some years of attention to the state of his heart, may perhaps excuse the hope which we love to indulge, that he has *received the atonement*; and is now at rest in the Paradise of God.

There is yet, one circumstance connected with his history, which we hardly know how to notice as we ought. At the session of the Assembly immediately after his death, a resolution was offered to the House of Delegates, to procure a marble bust of the deceased patriot and orator, to be placed in a niche of their Hall. Obviously, nothing could have been more proper and graceful on their part, than this small tribute of respect to his memory. Yet it was refused!—and the resolution, if not formally rejected, was thrown upon the table, to sleep forever. But this act of ingratitude could not injure the dead. Indeed, if we may judge the feelings of others by our own, it must even redound to his honour; and the name of Henry will only be the more forcibly recalled to Virginians, as was that of Brutus to the Romans, by the absence of his statue.\*

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\* While we are writing, we see by the papers, that a similar resolution, which had passed the House of Delegates, the present session, has just been rejected by the Senate. *Tantene animis cælestibus ira!*

[We are sorry to be obliged, on account of a disappointment in the forwarding of the manuscript, to refer our readers to the next No. for a conclusion of this article.]



## LETTERS FROM THE SOUTH,

Written during an excursion in the Summer of 1816, by the Author of JOHN BULL, and BROTHER JONATHAN, 2 vols. New York. Eastburn & Co. 1817.

In opening a book written by a native Author, we feel something of that sort of solicitude, which one feels, when a much loved and honored friend has been accused of criminal conduct, and an investigation is commencing, which shall decide the question of his guilt or innocence. So tremblingly alive are we to all that concerns the honor of our country. The illnatured remarks of foreign critics on American writers, are too well known to be repeated. And it cannot be necessary to dwell on topics calculated to excite, or strengthen feelings of hostility ; and to deepen prejudices, the existence of which, can produce no good, and may do much harm. We beg leave, however, to declare for ourselves, that the miserable trash vended under the title of "*Travels in the United States*," has always appeared to us, too low and pitiful to excite anger, and scarcely of value enough to provoke contempt : except perhaps, when some foreign Journalist, rakes them up from the pool of oblivion, and culls out the most offensive parts for the sake of exasperating the enmity which exists between different countries. Then, indeed, no virtuous mind can avoid feeling indignation ; and few will think proper to restrain the expression of it.

So unworthy have most late accounts of travels in our country proved themselves to be, that when a new work of this kind is announced, one hardly is sensible of any curiosity, except to see what new form of abuse, European ingenuity has been taxed to produce. The case however, is very different, when report is made that a gentleman of genius, and learning and wit, and many other fascinating qualities, has travelled from *the north countrie*, on purpose to survey us southern men, and our manners ; and has published a book about us, on his return home. We open the work with high hopes of deriving edification from his wisdom, amusement from his wit, and a still higher enjoyment from the expression of kindly sentiments and liberal views. We hope, too, that a work of this kind will have some effect in destroying the silly and injurious prejudices which exist among us. We shall be glad, should the example before us be followed ; for we heartily concur in the opinion, that our citizens had much better make the tour of the United States, than that of Europe. It is high time to abandon the folly of teaching our youth any thing and every thing, but the history, geography

and present state of their own country.—But it is time to drop the subject of our own feelings, and take up these Letters from the South.

The Author sets out with something of pretension, which we certainly should not notice, were it not for his egregious failure, in the very points, wherein he most commends himself to our approbation.

“In my opinion,” says he, “too little attention, by far, is paid to Classical Literature, and Belles Lettres, and to this neglect in all probability, may be traced, in some considerable degree, the want of that classical and Belles Lettres taste, which, in all polite nations, is considered the great characteristic of a well educated gentleman. The most vulgar of men may be a great practical mathematician, but I never yet met with a man, eminent as a classical and Belles Lettres scholar, who did not possess a considerable degree of refinement of mind and manners. Polite literature ought, therefore, I think, to be encouraged and rewarded in our Collegés, equally, at least, with those sciences which are exclusively and practically useful. If not necessary to the wants, it is essential to the beauty and grace of society; is a decisive evidence of politeness, taste, and refinement; and equally contributes to the taste and happiness of a nation.” pp. 64. 65.

This passage immediately follows an anecdote of one of the author's school-fellows, who *demonstrated* himself to the head of his class, and got the first honor; “though between ourselves, says he, I was obliged to write his valedictory.”—We have nothing to object to this representation of the importance of polite learning. In our opinion, however, the fault in the public schools of the country is not, that mathematical studies are too highly valued; but that classical literature is too little in favor. But however this may be, we will see what effect the author's predilections has produced on his own taste. Scattered through the volumes before us, are such expressions as these: “Son to—the Lord knows who”—“It is a dom lie”—“Oliver has buried himself in Monsieur Cuvier's Golgotha, where he appears to be making a mighty shaking among the dry bones—A miser is described as a man of *saving grace*—An Irishman, honey, true blue, pluck, liver and lights, midriff and all—how he got here the Lord only knows—your letter made me laugh like a whole swarm of flies,”—and others of similar cast! Yet the author is by no means destitute of fine feelings, and nice sensibilities. But his ambition is to be a wit. And this is not a solitary instance of want of success through eagerness of desire. Were it not for this passion, surely a writer of his talents would not mistake profane expressions, poor puns on scripture phraseology, and low and vulgar cant, either for wit or humor.—The joke about Lorenzo Dow and Dorothy Ripley, is at best a very poor thing—But it deserves another character, when it is dragged in for the purpose of ridiculing such institutions



as the Religious Tract Societies. We are given to understand, however, that various other Societies established in the present day, meet with no more favor in the author's eyes than that just mentioned. Nor is this wonderful, when we know that the Bible Society has been denounced by Reverend and Right Reverend Clergymen. But we suspect that the doctrines of some of those very men, against whom the author expresses such antipathy, have had an undue, though perhaps unperceived influence on his mind. Most of the Reviewers find no favor in his sight; and those of Europe, who have met with the highest approbation among us, are particularly obnoxious to his censure. We think the sentence of condemnation passed on them, quite a sweeping one; but would by no means affirm that it is wholly unjust. Any one who should form his religious sentiments, for instance, according to the standard of either the Edinburgh or Quarterly Review, would vary widely from the Theology of Paul, and Paul's master. With respect to our author, we were not a little surprised, after his denunciations, to find a repetition of the obsolete sarcasms of the Edinburgh Review against Missionary Societies; and other institutions intended more widely to diffuse the Christian Religion. We call them *obsolete*, because, in the midst of opposition and invective, the friends of these associations have steadily pursued their course, and experience has so established the wisdom, and the efficiency of these benevolent exertions, that they who first raised the cry, have been shamed into silence. We are sorry to find this stale subject taken up by an ingenious and respectable countryman of our own, as a play-place for his wit. In the beautiful parable of the good Samaritan, we are taught to recognize every man as a neighbor, to whom we have the opportunity of doing good. Nay, we are assured by authority, which our tourist will respect, that "God hath made of one blood all nations, to dwell on the face of the earth." As christians then, every human being is to be recognized by us as a brother. Of course, according to the extent of our ability, we are bound to do good to all. Now, when men wish to accomplish any great object, whether it be the extension of commerce, the construction of roads, the opening of canals, or the promotion of science, it is quite ordinary for them, conscious of individual weakness, to form companies to effect their purposes; and it is well. When the object is to execute schemes of ambition, and exalt themselves at the expense of others, they associate, and spread destruction far and wide. Success here ensures glory. But when the purpose is to instruct the ignorant in a pure faith, and a sound

morality ; to rescue from misery and ruin the victims of vice ; to raise woman from the degraded state of a mere instrument of man's gratification, to her proper level ; to shed the consolations of heavenly mercy on the afflicted ; and to make the poor and the outcast, rich in the grace of God, and the hopes of the gospel—then indeed, nothing can be more ridiculous !!

We do, indeed, agree with the author in respect to the indiscriminate charities which are lavished on the idle and the profligate. None have a right to give a premium for laziness and indolence. But when charity is directed to the culture of the moral and intellectual powers of its objects ; when it is efficient in training them for the discharge of the various duties of life ; and fitting them for a higher and happier state of existence, it surely is worthy of veneration and esteem.

We are not sure, too, whether it is exactly wise in the people of this country to direct their exertions to the conversion of the Hindoos, and other Eastern people. There is so much to be done in our own country, and on our own continent, as to raise the doubt whether the path of duty pointed out by Providence would lead us to those distant regions. We do not, however, venture to determine any thing at present on the subject. As to the general design of christianizing those people, we have no doubt. It is a mere notion taken up without sufficient examination, and maintained with no little obstinacy, that the *Hindoo Caste*, can never be broken. The opinion would not be hazarded by a cautious reasoner without very careful examination. Our author knows well that it requires more time and attention, than most men are willing to bestow, to ascertain the real character and true condition of any people ; and especially of those whose language, customs, and manners are foreign and strange. The grave narrative of many a traveller has turned out to be a mere idle fiction, or at best an ingenious conjecture, which after living for its day, has given place to something equally unfounded. Much speculation respecting the effects of Missionary exertions has been built on this slender foundation ; and many biting sarcasms, (for which the authors, perhaps, blessed themselves, and as they wrote them, said within themselves, "We are the men, and wisdom will die with us ;") have arisen out of gross misrepresentations. No man ought to write on a subject, until he knows something about it.—This truism contains advice, which the race of authors greatly need. Now we venture to affirm, that had the writer of these Letters from the South, examined the subject of Mis-



sions, Bible Societies, and Religious Tract Associations, so as to know their objects, and the *practical good* which has already resulted from them, he has too much benevolence, *notwithstanding his wit*, to have spoken so lightly of these labors of love. Surely the energies of the civilized world have been employed long enough in upholding the pretensions of unhallowed ambition; the labor of man has been sufficiently taxed in support of expensive and bloody wars. The sacrifice of six millions of human beings, and the waste of more than a thousand millions of money is sufficient to satiate those who most loudly demand that their glory should be proclaimed by the sufferings, and sorrows, and blood of their fellow-men. And now that the storm has passed away, and the nations rest in peace, it is surely consoling to perceive the powerful feelings which had been raised by recent events in the Christian world, directed by the benevolent genius of our religion to the melioration of the moral condition of the whole race. When, amidst the clash of arms, and the various horrors of war, we heard, as we did hear, "the gospel trumpet's silver sound," we hailed the omen with joy, and thought it indicative of the approach of better times than had for ages blessed the world. And when in the present state of repose, we find that christian zeal keeps up, and encreases its ardor, and that this heavenly benevolence is multiplying its objects and its means of doing good, we must express our gratitude that it has pleased the Sovereign Disposer of events to cast our lot in the present age. And really we cannot but rejoice when we contemplate the Hottentot raised from his brutish state to a participation of the hopes and joys of the religion of Jesus; and the iron bands of Hindoo superstition giving way under the powerful influences of the gospel. And we are well satisfied with these feelings. We think that a people under the impulse of christian benevolence, voluntarily denying themselves what is called pleasure, and contributing of their substance for the emancipation of immortal beings from the thralldom of a gross and degrading superstition, affords a spectacle of high moral sublimity. We envy not those who do not delight to claim kindred with souls of this most exalted benevolence. The Letter Writer is unmercifully severe on his Aunt Kate on account of her zeal in this cause; and we must tell him that he is an ungracious boy to speak thus lightly of an aged relative.

These animadversions may perhaps, be regarded by some as evidences of the stale remark, that "Theologians never forgive." As to this matter, we have always thought that general censures were unworthy of notice. The declaration

that no *Wit* is good-natured ; no *Lawyer* honest ; no *Statesman* uncorrupt, is worth just as much as that introduced with so much confidence by the Author. We shall, however, take this opportunity of observing, that when it is proved that any man bearing the sacred office of minister of the gospel, acts unworthily of his calling, for ourselves, we have no wish to shield him from the censure which he merits. A cause so holy as that of religion, is not to be identified with any man, and thus dishonored by the impure connection. At the same time, we protest against the readiness with which idle people take up idle reports to the prejudice of the profession, and circulate them. Yet, we are ready to acknowledge, and it is done with gratitude, that the cry so often raised of persecution of ministers of the gospel, and contempt cast on them, is unreasonable and senseless. The respect of all, whose respect is worth any thing, is given to those who deserve it ; and we have just remarked, that we have no desire that the undeserving should receive the honor due to merit alone.

Although fatigued with finding fault, there are other matters which we cannot pass over without disapprobation. At pa. 139. vol. 2. the writer undertakes to reply to the charge, “ of contempt of the church, or rather of the *dignitaries* of the church, who (*whom*) you say I have not treated with sufficient respect.” Who are intended by the term *dignitaries*, we know not. Our distinguishing doctrine in ecclesiastical polity is the *equality of church officers*. This remark is made simply for the sake of showing that the matter is one in which we can have no *personal* concern. We are as willing as any can be, to see unsupported pretensions put down. Yet, we declare against any indiscriminate censure of the clergy in any society ; and should think, that no man with proper feelings would make general remarks to the discredit of a useful profession. But this is not the point which concerns us. The following quotation, contains as many erroneous sentiments as could well be crowded together in the same space.

Notwithstanding all the libels uttered in the pulpit against poor human nature, and the alleged depravity, as well as infidelity of mankind, I cannot but feel and know, that there is a natural religious feeling pervading the whole human race. All nations, savage or civilized, that I have ever read or heard of, pay worship to a superior being ; it seems a universal sentiment indeed ; and therefore, do I disbelieve that testimony, came whence it may, which goes to establish their propensity to unbelief.

Libels on human nature ! They are such as these “ The heart of man is deceitful above all things, and desperately wicked—The whole world lieth in sin—There is none righteous, no, not one : there is none that understandeth, there is



none that seeketh after God. They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one." It is in this way, that human nature is described in the pulpit, and it is called a libel ! We venture however, to affirm that the history of the species, and the establishment, through necessity, of human laws for the security of property, and the protection of life, afford striking comments on the authoritative declarations of the Bible. —But all nations worship *some superior being* ; therefore the testimony, *come whence it may*, that goes to establish their propensity to unbelief, is unworthy of credit. It is granted, that men are prone to credulity and superstition ; and perhaps none more so, than those who are ordinarily denominated infidels. It is admitted, too, that in the propensities of the species to what may, loosely be called religious observances, we can, under the guidance of Scripture, discover traces of the original constitution of man, as formed in the image of his Maker, and bearing his likeness " in knowledge, righteousness, and true holiness." Yet, surely the superstitions which have abounded in the world, are not to be compared with the belief of the gospel. And it is not good logic to say that, because men are prone to idolatrous rites, to gross and obscene observances ; therefore, they are inclined to that " faith which worketh by love, purifieth the heart, and overcometh the world. The tourist seems to have forgotten, if he ever knew the truth, that "*with the heart man believeth unto righteousness ;*" and that holy living is the only proper evidence of genuine faith. In this view of the subject, there is much reason frequently to urge the caution, "Take heed, least there be in *any* of you an evil heart of unbelief in departing from the living God."

From the Author's statement, it would seem that he had adopted the opinion, that provided some superior being should be worshipped, it is immaterial whether that being is

### *Jehovah, Jove, or Lord.*

Against this sentiment we must enter our solemn protest.—Far be it from us to assume the office of the Judge of the Universe ! Secret things belong unto the Lord our God.—But who that has a heart capable of the charities of life, can with similar feelings contemplate the sincere and humble christian, worshipping in spirit and truth, the God and Father of our Lord Jesus Christ ; and the devotee of the Indian Moloch, crushed beneath the wheels of the blood-stained car, and writhing in the agonies of death : or the

christian widow, soothing the anguish of her bereavement, by the hopes of the gospel, and the faithful discharge of the duties of life ; and the relict of the Brahmin, burned alive on his funeral pile ? And who will pretend to affirm that the scenes of cruelty and uncleanness that are exhibited in heathen temples ; and the pure and spiritual worship enjoined by the gospel, are equally acceptable to the Sovereign of the Universe ? We do not pretend to know precisely what is meant by affirming that He is "all intellect ;" but having learned from the Bible that the moral attributes of Deity constitute his highest glory, we cannot believe that cruelty and lust are regarded by him in the same way with benevolence and purity of heart.

In the letter from which the above extract has been made, the stripling Divines of the present day, have been sorely scourged because, *instigated by pure envy*, they declaim against enjoyments of which they are not permitted to partake. The author here, certainly permitted his good nature to forsake him. Every traveller finds wayward accidents to ruffle his temper. We therefore, "although theologians," heartily forgive this exhibition of peevishness. Indeed, we are quite amused on this subject. *Envy* ; does he say ? No verily, we are conscious that we should appear so perfectly ridiculous, scraping, and bowing, and capering in a ball room ; or raising a horse-laugh in the circus, that we have not the least desire to engage in these rational amusements. We may not have intellect enough for these gratifications—and we confess that the conversation of a well-tryed friend ; or the perusal of the Author's beautiful description of a scene of nature among the mountains affords to us much higher pleasure than all that he calls innocent gratifications. So *new-fashioned* according to this writer, is our taste !

The declamation which we have heard from the pulpit on this subject, although sometimes intemperate, has proceeded from a conviction that a love of what is called pleasure hardens the heart ; destroys its finest charities ; and extinguishes a spirit of devotion. Instead, then, of being the bitter fruit of envy, it is the offspring of benevolence ; and even if mistaken, deserves respect. They who regard religion as a sort of poetic feeling ; and are pleased with its services, only when they afford a luxurious treat to the imagination ; may be unable to see any inconsistency between it, and the love of pleasure. But quite other views are entertained when it is experienced in its vital influences ; and the precept "Love not the world, nor the things of the world" comes home to the conscience with divine power.



But how has it happened that these grave discussions are brought into a Review of Letters from the South? Gentle reader! it is because the author has thought proper to discourse of these and fifty other things, which the title page would not have given thee reason to expect; of which honest Isaac Walton, Aunt Kate, Geology, and Banking, are most conspicuous.

The observations which we have thought it our duty to make on the erroneous, and we must add, sometimes pernicious sentiments, thrown out by the author, have occupied so much room, that we must hurry through the rest of our task.

In the general strain of the author's style, there is a plainness and simplicity highly commendable—and the more so, because the taste of most readers among us demands a profusion of figures and flowers; and all the parade of ambitious ornament. Besides this good quality, there is a sprightliness and vivacity which effectually prevents the reader from dozing over this writer's pages. He is a lively companion, whose unlucky pranks, sometimes heartily vex one; but whose good humor soon ensures forgiveness.

We were particularly pleased with the warmth of his patriotic feelings, his freedom from many of the prejudices which infect different parts of our country, and his cordial good-will towards all the members of the great American family. His feelings respecting our domestic slave-trade are perfectly in unison with our own; and we trust that his book will aid in giving them universal diffusion.

The *world-maker* is not a common character among us; still however, we are glad to see this folly so well exposed.

Upon the whole, these volumes may serve for passing off an hour very pleasantly; and in some respects, not unprofitably. But we can by no means recommend the author as a safe guide in matters of religion.

## Religious Intelligence.

### FOREIGN.

[In order that our readers may fully understand the Abstracts of Religious Intelligence which we shall hereafter give; we have thought it expedient to publish the following summary, which has been drawn up with great care for the "London Missionary Register." It affords a sort of tabular view of Missionary Institutions, to which it may on many occasions be convenient and satisfactory to refer.]

#### ALPHABETICAL LIST OF PROTESTANT MISSIONARY STATIONS AND MISSIONARIES THROUGHOUT THE WORLD.

##### AFRICANER'S KRAAL.

In South Africa—near the Great River—about 550 miles from Cape Town—the residence of the Chief Africaner.

*London Missionary Society.*—1815.

E. Ebner.

##### AGRA.

A large city in India, on the banks of the Jumna, nearly 800 miles N. W. of Calcutta, now in a ruinous state; inhabited chiefly by Hindoos and Mahomedans.

*Baptist Missionary Society.*—1811.

Messrs. Peacock and M'Intosh.

The Missionaries have a European School, which nearly enables them to support their families, and thus to establish gratuitous Schools among the Natives. One of these is supported by a Christian Lady. Several persons have been baptized.

*Church Missionary Society.*

In 1813, under the kind direction of the Rev. Daniel Corrie, the Company's Chaplain at this Station, Abdool Messeeh, (Servant of Christ,) a converted Mussulman, became a Reader of the Scriptures, and Superintendent of Schools. He is assisted by his nephew, Inayut Messeeh (Gift of Christ,) and Nuwazish Messeeh, (Kindness of Christ.) Abdool's labors have excited great attention and inquiry; and, in various cases, have been eminently blessed of God. The loss of Mr. Corrie's counsel and encouragement has been much felt by Abdool—even the best of the Native Christians depending

much on the countenance and guidance of their European Friends. In order to awaken attention, and conciliate the Natives, Abdool administers medicine gratuitously to the poor. He has done this with much success, several hundreds having received relief in different disorders. Several of these patients have departed in the Faith; as Abdool takes occasion, from their bodily complaints, to lead them to the Great Physician. Other Native Converts have lately died in peace.

The Society possesses a building, called the Kuttra, where Abdool resides, and where worship is held. Schools are opened in the Kuttra, and in three other places. Two Native Converts, Burruckut Ullah, (Blessing of God,) and Molwee Munson, (the Helped,) assist at Agra.

Some pious and intelligent European Residents countenance and direct these labours.

##### ALLAHABAD.

A city of India—at the junction of the rivers Ganges and Jumna—about 490 miles W. N. W. from Calcutta—population about 90,000—resorted to annually by Hindoo Devotees, on account of the junction of the rivers; many of whom are drowned, by suffering themselves to be conducted to the middle of the stream, where they sink with pots of earth tied to their feet.

*Baptist Missionary Society.*—1814.

N. Kerr. Kureem, Native.

The Gospel seems rather welcomed here, than repelled.



**AMBOYNA.**

In Insular India—about 3230 miles S. E. from Calcutta, and near the S. W. point of the Island of Ceram—the greater number of the inhabitants Mahomedans—population about 45,000, including about 17,000 Protestant Christians, in consequence of the Dutch having possessed the Island: some estimate these at 20,000: they had neither Ministers nor Schoolmasters. The Island is now restored to the Dutch, who have granted their protection to the Missionaries employed therein.

*Baptist Society.*—1814.

Jabez Carey.

Early in 1814, Mr. Jabez Carey left Calcutta for this island. He was sent by the British Government, in compliance with the desire of Mr. Martin, the Resident of Amboyna, formerly a Student under Dr. Carey, in the College of Fort William. Mr. Trowt has joined Mr. Carey. The Resident has established a Central School at the Capital, on the British system. Five or six islands will be benefitted thereby.

*London Missionary Society.*—1814.

Joseph Kam.

**AMERICA (NORTH.)**

Various attempts have been made, in later years, to evangelize the Indians in or near the territories of the United States, by the Scottish Society for Propagating Christian Knowledge, the New York Missionary Society, the American Presbyterian General Assembly, the Western Missionary Society, and others. The Rev. John Sergeant, the Rev. David Brainerd, and other Missionaries, greatly distinguished themselves by their labors among the Indians.

**ANTIGUA.**

An island in the West-Indies. The late Nathaniel Gilbert, Esq. of this island, strenuously exerted himself in promoting the cause of Religion.

*United Brethren.*—1756.

The Stations are, at ST. JOHN'S, GRACEBAY, and GRACEHILL.  
Cha. Fred. Richter, Joseph Newby,  
James Light, W. F. Sautter,  
C. F. Stobwasser.

The labors of the Brethren among the Negroes continue to be prospered.

*Wesleyan Methodists.*—1786.

Sam. P. Woolley, Jonathan Raynar,  
John D. Allen, Moses Raynar.

"True piety," says the last Report, "increases. The comforts resulting from a life devoted to God are happily experienced by many.—Many have cast in their lot among us, in the country; but, in St. John's, comparatively few, though the congregations are very large. However, we trust we shall see better days in St. John's." The last return was 3177 persons in connexion with the Society.

*Church Missionary Society.*

Mr. William Dawes, formerly a Member of the Committee, has exerted himself, during several years' residence in Antigua, in promoting education, particularly at English Harbor.

**ASTRACHAN.**

A city in Russian Tartary, situated on the Caspian Sea, distinguished for its extensive commerce.

*Edinburgh Missionary Society.*—1814.

John Mitchell, John Dickson.

A printing-press is established, at which an Edition of the Psalms, in Turkish, has been printed. The Tartar New Testament printed at Karass, with Tartar Tracts, are widely dispersed by means of Persian Merchants, who carry them, as they will the Persian Scriptures and Tracts when ready, to Derbent, Shirvan, Ispahan, &c.

**BAHAMAS.**

A chain of Islands in the West-Indies.

*Wesleyan Methodists.*—1788.

**NEW-PROVIDENCE.**

Wm. Wilson, sen. Wm. Dowson,  
Wm. Turton.

**ELUTHERA.**

Joseph Ward.

**HARBOR ISLAND AND ABACO.**

Roger Moore.

**LONG ISLAND.**

Michael Head.

By the last Returns, there were 1134 Members.

## ALPHABETICAL LIST

**BALASORE.**

A town in the Province of Orissa, in India, about 120 miles S. W. of Calcutta, and in the vicinity of the Temple of Juggernaut; to which many hundred thousand Hindoo Devotees annually resort.

*Baptist Society.*—1810.

John Peter, an Armenian.

His labors, with those of a late Native Assistant, Kreeshnoo-daas, have been very successful. An edition of the Scriptures in the Orissa Language has been distributed. Before the Missionary came hither, even Portuguese worshipped the Idol. A Brahmin, named Juggunatha, has been lately baptized, and preaches the Gospel.

**BARBADOES.**

An Island in the West-Indies.

*United Brethren.*

SHARON.

1765.

Nicholas Ganson, J. A. Kaltofen.

*Wesleyan Methodists.*

William Westerman.

An alarming insurrection lately broke out at Barbadoes, which was suppressed with the loss of many lives. A futile attempt was made to connect this insurrection with Missionary exertions; but it is a fact, that deserves the notice of even the mere politician of this world, that Christian efforts to instruct the Negroes, have met, in Barbadoes, with more than usual resistance. By the last returns, there were only 54 persons members of the Wesleyan Society; and we know, from the Report of the Assistant Secretary of the Church Missionary Society, who landed at Barbadoes on his return from Sierra Leone, that the Missions of the United Brethren do not meet there with their wonted encouragement and success. Very little has, at any time, been done, towards the instruction of the Negroes; and, at the time of the insurrection, and for many months preceding, there was no Methodist Missionary on the Island. If the Slaves at Barbadoes had been diligently instructed, and bro't under the influence of the Gospel,

no such event would have taken place. Some of the Planters themselves have discernment enough to see this.

**BELHERAY.**

A town in the Mysore, in India. The language is Telinga.

*London Missionary Society.*—1810.

John Hands, Joseph Taylor, W. Reeve.

Mr. Hands is translating the Scriptures into the Canara Language; he has also established several Schools, in which he is assisted by Mr. Joseph Taylor, a native of the country, and his first convert. Mr. Reeve is on his voyage to India.

**BERBICE.**

In South America,

*London Missionary Society.*—1814.

John Wray.

**BERHAMPORE.**

A town in Bengal, about 120 miles N. N. W. of Calcutta.

*Baptist Missionary Society.*

Pran-krishna, Nidhee-rama, *Natives.*

A Station lately formed. Mr. Gardiner, born in the country, assists the Native Missionaries.

**BERMUDA.**

An Island in the West-Indies.

*Wesleyan Methodists.*—1788.

William Wilson, jun. William Ellis.

Number of Members, 96.

**BETHELSDORP.**

In South Africa, about 500 miles from Cape Town.

*London Missionary Society.*—1802.

James Read, J. G. Messer,  
— Hooper.

By the blessing of God on the Ministry of Van der Kemp, Read, Ullbricht, and others, hundreds of Hottentots and other Africans have been converted. Their improvement in civilization is great, and they practise no less than sixteen trades. The Settlement consists of about 1200 persons. Four hundred and forty-two adults, besides children, have been baptized. They are now building a School-house and Printing-office, and the Society has lately sent out a Printer.



**BETHESDA.**

In South Africa—formerly called Oorlam's Kraal—on the Great River—about 700 miles from Cape Town.

*London Missionary Society.*—1808..

Christopher Sass.

**BOMBAY.**

The third of the British Presidencies in India, and the principal Settlement on the west coast of the Peninsula; population above 220,000; of whom about 8000 are Parsees, nearly as many Mahomedans, and about half that number of Jews; the remainder Portuguese and Hindoos, the Hindoos composing more than three-fourths of the whole population.

*American Board of Missions.*—1813.

Samuel Newell, Gordon Hall.

*Wesleyan Methodists.*—1816.

John Horner, (*sailed.*)

**BOSJESVELD.**

In South Africa—sometimes called Kramer's District—in the Drosdy, or District of Tulbagh—about 40 miles north from Cape Town.

*London Missionary Society.*

Cornelius Kramer.

**CAFFRARIA.**

A country in South Africa—700 miles N. E. from Cape Town.

*London Missionary Society.*—1816.

T. Williams, Tzatzoo, a Native.

**CALCUTTA.**

The chief of the three British Presidencies in India—the seat of the first Protestant Bishop's See in India, and of an Archdeaconry; the Diocess extending over all the Territories of the Company—population estimated variously, from 500,000 to 1,000,000—habitations of individuals, in 1786, not including the new and old Forts, and many houses belonging to the Company, were 78,700—of which those of the British subjects were 4,300, Armenians, 640, Portuguese and other Christians, 2650, Hindoos, 56,460, Mahomedans, 14,700, and Chinese, 10.

*Baptist Missionary Society.*

For the connexion of this Society with Calcutta, See Serampore.

*Church Missionary Society.*—1816.

W. Greenwood, C. F. G. Schroeter.

The concerns of the Society in the North of India are under the management of a Corresponding Committee at Calcutta, to whom is allowed the sum of 1500*l.* per annum; the European Residents and others adding several hundred pounds, to be applied in the most promising methods which may offer, in furthering the Society's designs. The Corresponding Committee are anxious to discharge the trust reposed in them in the most effectual manner. They have established, in behalf of the Society, various Schools, in Meerut, Agra, Chunar, on the Coast, and in Calcutta. At Kidderpore, near Calcutta, a School Room has been erected on land given by a Native; and a Teacher has been provided to carry into effect the New System of Instruction. A Christian Institution, as a Seminary for Students and Missionaries, with requisites for translating and printing, is in contemplation. An estate has lately been purchased, with this view, at the cost of 12,000 rupees, or nearly 1500*l.* Six Native Youths, who came down from Agra, with the Rev. Daniel Corrie, on his embarkation for Europe, are preparing as Missionaries, Readers, and Schoolmasters.—Serjeant M'Cabe has, at present, the charge of them.

*London Missionary Society.*—1816.

Henry Townley, James Keith.

**CALEDON.**

See ZUREBRACH.

**CANOFFEE.**

On the Rio Pongas, in Western Africa, upwards of 100 miles N. W. of Sierra Leone—a Station among the Susoos.

*Church Missionary Society.*

Melchior Renner,

John Godfray Wilhelm,

Jellorum Harrison, *Native Schoolmaster,*

Jacob Renner, *Native Usher.*

This Mission was first established by the Rev. C. F. Wenzel, now stationed at Kiskey Town, in Sierra Leone. Bashia, which was the first

settlement of the Society, and had been supported for several years, has been given up: the children being removed to Canoffee, a few miles higher up the river; that situation being better adapted for their instruction. The Society maintains and educates 100 Native Children at Canoffee. A Church has been erected there. Mr. Wilhelm is translating the New Testament into Susoo, and preparing Elementary Books.

[To be continued.]

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In a Tract lately published in Paris, by Mr. Bail, the whole number of Jews throughout the world, is stated at a little more than six and a half millions. Of these, four millions are supposed to reside in Mahomedan Countries. The number in the United States is supposed to be three thousand. The calculation is conjectural; and the amount is probably much too large. It is curious that there should be so few of the descendants of Abraham in the only country in the world where perfect religious liberty is enjoyed.

The Methodist Missionaries at Port-au-Prince give a very pleasing account of the attention paid to their

ministrations by the people of that place; and of their desire to procure Bibles, and Religious Tracts, and to hear religious conversation.

The general aspect of *Intelligence* for the present month is highly pleasing. The Missionary cause prospers greatly. In the South Sea Islands, the word of God's grace to the poor Heathen hath been greatly blessed.

In the East Indies, the work of instruction by translating the scriptures, distributing Tracts, and teaching school, is carried on with great zeal and encouraging success. The Missionaries, by their prudence, perseverance, and benevolence, are putting their adversaries to shame, and every year encreasing the number of their friends. It is with particular pleasure that we notice the frequent record of instances of liberal feeling, and fervent brotherly love among christians of various denominations, in India. They join together in communion at the Lord's table; and very harmoniously assist, as far as assistance is practicable, in the administration of those rites which have caused separations, and excited heartburnings and jealousies in other parts of the world.

## DOMESTIC.

[It is our wish to afford information respecting the various associations for the promotion of religion in our country, and especially in Virginia, and the Southern States. We should thank our friends and brethren of all denominations for communications on this interesting subject. As has been before observed, we cannot generally enter into detail; but we shall endeavor to make faithful abstracts of the intelligence received.]

In the City of Richmond we are happy to observe increasing zeal, and activity in the work of christian charity. A Female Bible Society, auxiliary to the Bible Society of Virginia, has lately been formed; and has recently contributed upwards of two hundred dollars to the funds of the Parent Institution.

A Missionary Society, denominated the Auxiliary Missionary Society of the Presbytery of Hanover, in aid of the Board of Missions of the General Assembly, has been recently organized, and located in this place;

and a Female Association has been formed for encreasing the funds of this institution.

A Cent Society for the education of poor and pious youth for the Ministry of the Gospel, also exists among us, and pursues the object of its institution with laudable zeal. It is called the Female Cent Society of Richmond and Hanover—It may be added that an Association embracing the objects stated in the two last articles, exists in the Town of Manchester.

There is also among us a Society



for the aid of the Baptist Domestic and Foreign Missionary Society.

The Methodists, Baptists, Episcopalians, and Presbyterians all have Sunday Schools under their direction; which are attended by considerable numbers of children, who are taught as they usually are in institutions of this sort. We rejoice to observe the interest taken in these charities. Experience has already proved them to be in a high degree beneficial. It deserves particularly to be remarked that the objects of this benevolence are taught to be honest and industrious; to cherish feelings of independence, and instead of depending on charity for support, to look to the blessing of heaven on their own exertions.

It is known that Sunday Schools are established in all our large towns, but we have received no particular report from them.

We have received accounts of very pleasing revivals of religion in various parts of the country, and among various denominations, which we cannot now particularly detail. Several of these displays of grace have been made in New-England; and similar tokens of divine love have been exhibited in South-Carolina and Kentucky.

For the encouragement of those who take an interest in domestic Missions we have resolved to publish the following remarkable narrative, communicated by a much respected correspondent.

*Extract of a letter from the Rev. P. Camp, a Missionary, under the direction of the Board of Missions of the General Assembly, to his friend in Princeton, N. J. dated Springfield, Pa. January 14th, 1818.*

"DEAR SIR—I have been providentially prevented accomplishing my intended mission to Detroit. On my way thither in August last, I was induced by the advice of friends in Buffalo, to pass up on the American side of Lake Erie. In this I see the hand of Divine Providence. When I arrived at the *Cross Roads*, Chatauque Co. N. Y. the place being destitute, I proposed to spend the Sabbath there. A small audience

indeed, assembled on that day; but God was with us! The word took effect. When I rose to take leave of them, a great part of the audience burst into tears; and when I made some allusion to the prevailing sickness at Sandusky, they urged me to stay six weeks, and agreed to give me the wages of a Missionary. It was indeed Missionary ground, but not within my appointed field of labor. I asked with anxiety, what course does duty dictate? There appeared some promise of a revival.—This determined me to stay. I found that several retained the impressions of the Sabbath. I rode East and West, to the extent of ten or fifteen miles, laboring in season, and out of season; visiting families, &c. The droppings gradually increased. At the end of six weeks, many were under conviction, and several hopefully converted. I was urged by the people, and advised by some brethren, who came to assist me, to stay a little longer. I was reluctant to give up my mission to *Detroit*, but I saw the work of the Lord prospering here—the fields whitening, and no laborer—It seemed to me they ought not to be left. Having asked counsel of God and man, I yielded to their request; and at the close of another six weeks, the wilderness began to blossom indeed!

Mr. Eaton, of the Presbytery of Erie, to which this region belongs, came to assist at the sacrament here, when the church was increased from six to forty-three members. He urged me to engage a month with the people at *North East*, fifteen miles West of *Cross Roads*, and then to take a month's mission from *The Western Board*, to which I consented. During the four weeks at *North East*, forty or fifty persons became seriously impressed; ten or more hopefully converted, and the work still going on. In performing my month's mission, I passed fourteen miles South of *North East*, where the Lord's appearance among the destitute, scattered settlers, was sudden, and wonderful. In seven days, which I stayed with them, ten were brought to entertain a comfortable

hope, and forty were impressed; the whole number of hearers not more than eighty.

I now re-visited *Cross Roads*, and *North East*; in the former place there are one hundred and seventy under serious impressions, of whom about seventy entertain a hope of acceptance: in the latter there are fifty under impressions, ten or more of whom are hoping. In Middlebrook, (14 miles South,) forty are impressed, fourteen of whom entertain comfortable hopes. I am now laboring at *Springfield*, forty miles West of *North East*, on Lake Erie; appearances were so favorable that I could not leave the people immediately; I have therefore consented to stay a little longer, and preach in three different places.

God has supported me in my labors, beyond my desert and expectation. Infidels have opened their mouths against the work of God; and against my preaching; but God has silenced them. *Blessed be the Lord God of Israel, henceforth and forevermore, who hath made my heart to rejoice and be glad in his work.*"

#### LITERARY NOTICE.

The Journal of Science and the Arts, edited at the Royal Institution of Great Britain, is re-published by

Eastburn & Co. of New-York. This is a quarterly publication conducted by some of the most eminent philosophers in England. We have seen the first three No's.; and would recommend it to our readers as a Journal in which they may probably find, as it shall proceed, whatever is new and curious in the discoveries of philosophy, as well as much that is interesting in the progress of the Arts.

Lord Byron's Muse continues prolific. A fourth Canto of *Childe Harold* is in the hands of the booksellers.

The Tales of My Landlord, have given great offence to many in Scotland. We have seen several sharp animadversions on the Author. And indeed it will not be easy to free him from the charge of having violated the truth of history, in the character both of Claverhouse, and the Covenanters.

*Rob Roy*, so long called for by the public, may be expected on sale shortly.

Whether the *historical* novels of the present day, are not calculated to do serious mischief is, a matter which deserves enquiry. We are, by no means, sure of their beneficial tendency.

#### NOTICE TO CORRESPONDENTS.

We have received some brief communications for insertion, of which, more particular notice will be taken hereafter.

It is inconsistent with our plan to insert Obituaries, unless there should be something extraordinary in the lives, or the dying exercises of the subjects of them.

"AMICUS" has been received, and his remarks considered. We gratefully receive observations on the conduct of our work, when dictated by a friendly spirit. It is our most earnest desire, to make the Magazine a creditable, and useful publication. And we assure AMICUS, that we by no means suspect him of malignant feelings, or indeed of any but such as he avows. At the same time, we are not convinced of any impropriety in the insertion of papers on roads, canals, schools, agricultural and domestic economy, or any kindred subject. If our Journal can contribute in any degree to the general improvement, even this will in our view, indirectly subserve the interests of religion and morality.